

Greimas Square and Analysis of Marx's Capital

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Reconstruction –

Only Narrative Analysis,
and Emplotment with a
Vision of the Work and
its contraries, which are
paradigm and syntagms
being followed.

Paradigm and Syntagm
just means the process
of say a company and its
financial profits being
then a syntagm of also
pollution – how a
structure then has a
process which is also in
fact events – and
reflects history then and
narratives which are
long meditations on
photography as a
syntagm and its whole
cultural process as
paradigmatic – which

alternates like a
process.

Introduction

Therefore the Pure
World of Capital and
institutions and essence
therefore with in fact
people's class struggle
and the use-value of
daily life objects which
then is also Tom Sekine
noticing the agrarian
question to be most
important with the basic

commodities in state
liberal trade – which in
another glance is in fact
Harry Cleaver and the
process of linen and
cloth making textile
mills run which is then
tailoring sectors – all of
which can be called
traditional peasantry
being important in
Nehru which is finally
also in fact glances at
double-click
photography and tropes
of companies all being

the financial culture of companies – which then means Marx's Economic manuscripts and also then integrating the views as always like a process of integrative methods which imbibe also Tom Sekine, Harry Cleaver, and even Fredric Jameson with Marx's Capital, Economic Manuscripts and Grundrisse's flowery episteme even of expressions of

science that David
Harvey then calls
Marx's capital and all
its deconstruction, and
literature and
expressions in science
– from the simple
meaning labour in
Hobsbawm and running
the labouring city in
cheap labouring stories
– all of which is how to
integrate the process
even of inventions and
wheels of commerce in
Annales – to the view of

Figural Philology in
Panofsky and literature
processes in allegories
of modes of production
and such in fact literary
analyses of Marx's
Capital and fashions of
styles and styles – one
means of expressions of
the same living fact –
living labour and capital
and all its integrations
to a simple reproduction
schema, and
juxtaposition, and
series, of in fact what is

called the process of
symphony and Marx's
Capital, Grundrisse and
Economic Manuscripts
with some Surfaces
capturing the totality in
a representational
dialectic which leaves
out the pollution from
its utopianism. And so
Retamar joins the
process with Caliban
and recent writings in
Sirohi's descriptions of
Surfaces and models of
capitalism and finance –

which then is finally
Retamar arguing for
Caliban and Apollinian
light being the process
of culture, and
commodities and capital
all with a dash of
humanism and organic
ensemble analysis of the
poorest working class
being in trade unions
organized by a CITU
perhaps or PCF
syndicalism.

I. Marx's Capital therefore

A long history commences the formation of capital, and capitalism which then has in it a primitive accumulation of capital which commences in history what is called by Eric Williams, the triangular trade between England, parts of Africa, Latin America and even America. This

then has a long history of maritime trade in Greece and Rome which then becomes also Byzantium and Macedonia – all of which graph into the ascendance of Europe first with cycles of financial trade and commercial and merchant capital which becomes the modern American financial hegemon according to Giovanni Arrighi's

recent work on The Long 20th Century and the history of money and its own history then becoming the history of phases of capitalism – from commercial to colonial and then American financial cycles.

With this comes the process of commodities and their theological nicities – how in fact this process is also seen

in the movement of
commodities and trade
which is called in Marx
– financial companies
and their billing culture
and accounts which
becomes finally a
movement of
commodities and a
migrant labour which
forms the world's
contemporary shipping
and merchant
companies.

II. Dead Labour and Living Labour

And so in fact the factories, everywhere and their pollution is then the fixed capital as in fact a whole history of dead labour and its perceptual dimensions in Marx's analysis of chimneys and poverty all around London which becomes then another walk from housing to office sectors

which becomes the modern cities which divorce the agricultural field and housing unity to the modern cities in the world which are so complex a work of base and superstructure by the beginnings in Henri Lefebvre of rhythm analysis and the cities which are a montage of cinema as in fact the process of science confirms.

III. Marx's View of the Totality and Totalisation

The mapping then of labour, and forms of labouring and even therefore living labour and capital as a ratio of the basic traditional commodities – cotton, linen and even rice and wheat perhaps also potato as staple and subsistence then becomes the main

theory of the agrarian question which trades well in the state trade of agrarian goods and is part of the retail culture which it also expresses.

All this becomes the basic empiricism of Marx's capital.

IV. Contraries and Complex Contraries to continue the story of Marx's Capital – from slave

ships to in fact
modern universities
and their racism

And so in fact the
series, radio and
indirect gatherings then
and many
phenomenological
experiences of daily life
commodities and office,
even institutions like
Princeton and Harvard
then with Complutense
in Madrid and such
what is called popular

forms then of cinema
and entertainment with
some film studies
becomes actively the
Greimas square of in
fact today's culture -

The market and square
of stores and department
stores - which then is a
image of living people
and labour in one
asymmetric image of
base and cultural forms.

V. Integrating all Aspectis of Marx's Capital, even Grundrisse

And so of course one
Cubist surface then is
indeed the art galleries,
and another surface is
Orreys and printers
with in fact complex
meanings of what is
dead labour and living
labour – or living labour
and capital and all its
nicities of finally retail

sectors and all that is in fact in one measure – the tailoring shop which becomes an image of existentialism and life being the complex forms of companies and Mcshull histories in America – which is all in fact phenomenology in a Italian historical Rome – and tourism abounds.

Finally I mean that one surface falls on the laundry bills of women

in history, and another surface falls on spatial histories of roads and fylovers, - forms of correspondences make this the history of even types of small shops and their bakeries - all of this then describes the whole history of a form of subaltern culture as well in cheap regions of say towns and their culture -

Marx's capital is then a book about in Volume I – organized workers walking to factories, and their pollution which then is with a lot of unemployment perhaps as informal labour as well – which then shifts to living labour and capital rations with linen and cotton textiles – all of this is then garment sectors and Vocational studies in Spain and

France – all of this means then the process of forms of living labour becomes also the process of representing – small rickshaw pullers as well – all of this then in narrative emplotment plots the forms of cars and buses and metroes even of Foucault in Paris – all of this then is the story of financial cycles and common cultures which then is even about cultural

forms in Spain of
philology.

I mean in fact by
conclusion dead and
living labour – a history
of accumulation of
capital – which makes it
all history – that passes
by as one emplots the
narrative of capital.

VI. Integrated Method
and Science

And so to emplot the process of phenomenology with the inventions of scientific type in mathematics even of calculus and ratios, and living ratios, and even ecological forms of rain and monsoon culture in India and its history of coastal Christianity – finally means that science is then in fact an Orrey in a printer's shop which studies the

whole meaning of
capital and living labour
in Volume I and then
Volume II and Volume
III of Marx's then
international and
reproduction schemas
of in fact what is called
cinema culture and
forms of American
cinema form and French
form, even Godard's
cinema then as finally
evidence for cinema and
commerce proven by
the aspect of living

labour and capitalism –
which means in fact that
science is a vision of
sweeping changes
towards the process of
what is called industrial
wastes and pollution
being the counter-
finality to a beautiful
view that in fact it is all
scientific inventions and
forms, and montage like
Durkheim's work on
cinema, film,
photography and Life –
that process that even

means inventions these
days of Fundacion living
and capitalist forms of
companies working in
their offices on
accounting as scientific
integration in fact – of
what was once called
science and inventions
running the wheels of
commerce – that simple
reproduction schema of
how there is also in this
whole history of dead
machines, and its
perceptual enlargement

to impressions of even
arcades projects –
something like science
in Cartier le Bresson's
sense of images and
footage in film material
that makes – cinema a
perfect word for science
and economics.

Marx adds, don't forget
the Poverty of Spirit and
cheap orreys in Nehru
Place.